Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(毎月一回十五日發行但八月、十月ハ休刊)

Vol. XIII. KOBE, JAPAN, MARCH 15th, 1910. No. 6.

PACIFIC

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General Notes.

The special meetings at Kobe College, in January, have now partially resulted in twelve applications of students for church membership this month.

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Dr. Rowland asks for a correction of the cost of Nayoro Church, stated in MISSION NEWS, Vol. XIII, No. 4, as two hundred eighty-eight *yen*. It should have been two thousand eight hundred eighty-seven *yen*.

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The Second Middle School in Sendai recently had an impressive ceremony in the unveiling of a large copy, three by four feet, of Hoffman's "Christ in Gethsemane." This is one of a series of pictures of famous men now being collected by the school. Others are Buddha, Confucius, Socrates, Dante, and Newton. The exercises included the reading of a prayer, addresses delivered, one by a pastor, one by Dr. Sasao, of the Theological Seminary, and a song about the life and death of Christ, composed by the students and sung to the tune "Jasmine" in the Japanese Hymnal.

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At a recent meeting of the Standing Committee of its Board of Directors, Dōshisha, understanding the willingness of the United Brethren in Christ Mission to co-operate in the work of Christian education, invited that Mission to permit Rev. B. F. Shively to accept a position upon its faculty; and, through his Mission, invited Mr. Shively to assist as teacher of English and English Literature in the College and Academy departments. Students of the United Brethren constituency also were cordially welcomed to all departments of Dōshisha. This, it is hoped, may be the beginning of greater interdenominational co-operation in Dōshisha for the upbuilding of the institution's work.

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"It's next to impossible to keep the wolf from the door, on the allowance given us missionaries on furlo," writes an American Board missionary. This is a frequent complaint, and with specialists in political economy and

monetary science, on all hands, assuring us that the increase of gold output is disturbing economic conditions the world over, by raising the cost of living, Bradstreet's index of average prices indicating an advance of sixty per cent since 1896, it would seem that a very substantial increase in our furlo allowances, should be made at once. The total world output, in 1903, was two hundred fifty million dollars, with a constant annual increase until 1909, when it was four hundred and sixty million. Japan's share, in 1909, was nearly two and a half million dollars.

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An interesting eight *sen* pamphlet of seventy-two pages, has appeared this month, containing ten articles by Ebina, Tsunashima, Kozaki, Miyagawa, Kato, Harada, Imaoka, Makino, Watase and Noguchi, on the following subjects: The Heavenly Father—Christ, the Son of God—Sin and Righteousness—Christian Peace—Immortality—Value of the Bible—True Meaning of Prayer—Man's Moral Obligation—Reverence and Patriotism—The Church's Mission. The book is entitled, "*Kirisuto-Kyō no Teiyō*" (The Essentials of Christianity), and bears the explicit assent of each of the writers to all the statements in the book. It may thus be taken as a sample creed of these ten *Kumi-ai* leaders, who conceived the plan of issuing such a simple and plain exposition of their faith, at their meeting at Osaka, at the end of 1909, to plan for *kakuchō dendō* in 1910.

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We call attention to publications of the Orphan Industrial Press, Kyoto, under the care of Prof. C. M. Cady. The "authorized second edition" of the late Bishop Huntington's Unconscious Tuition, was fresh from the press in December, and makes a good gift for any teacher who reads English and is interested in pedagogy. Mr. Cady's edition of Æsop's Fables, with exercises, notes, etc., adapted to use with students, who need very simple, yet interesting, work, may be recommended. Prof. Cady is recognized as a successful teacher, of long experience with Japanese students. Rowan's "Retold Message to Garcia" and "My Ride Across Cuba," edited by Prof. Cady, along with his "Webster, The Orator," with notes and illustrations, make up a part of the good literature, already turned out by the Press, under Prof. Cady's oversight. These books may be had at the Fukosha, Kanda, Tokyo, as well as at Kyoto.

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It will be noticed that Miss Adams has a *Hōtokukwai*, a full-fledged yearling. Why not? In attempting to give the dates of Ninomiya's birth and death, in MISSION NEWS, Vol. XIII, No. 4, based on some rough notes made by a friend, we were misled. In the interesting resumé of Mr. Armstrong's Asiatic Society paper, in a recent Japan Mail (Feb. 26), we had our attention called to this matter, and we have lookt it up. The well-known work on Japanese ethical systems, *Dai Nihon Rinri Isho*, by Inoue Tetsujiro and Kanie Yoshimaru, states that Ninomiya was born July 23, 1787 (Tenmei 7) and died Oct. 20, 1856 (Ansei 3). Mr. Armstrong tells us that *Hōtokukyō* (報德敎) was first organized at Shimodate, Hitachi, between 1830 and 1843 (Tempo), and spread thru Tōtōmi and Suruga, the strongholds of the society to-day. There are over six hundred societies in Japan, with about twenty-six thousand members.

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Something doing at Osaka in Meh, sure! From the first to the thirteenth inclusive, according to the long, full, Japanese program of the Osaka Church, meetings were to be held at various places, with several gatherings daily. Our Umeda Chapel had its own program of evening preaching, from the fifth to the ninth inclusive, with two preachers every evening. At the same time, there were similar *Kumi-ai* preaching services at five other places in the

city. Osaka may almost be called the Brooklyn of Japan—forty-three churches and chapels there; all of these, under various denominations, have been engaged in an active, evangelistic campaign, simultaneously, tho some for only three of the five nights. For the *Kumi-ai* work fifteen outside pastors and two missionaries, Dr. DeForest and Mr. Pedley, besides quite a number of Bible women, have gathered in the city to give a long pull, a strong pull and a pull all together in this *kakuchō dendō*.

* * * *

Pres. Howard S. Bliss, Syrian Protestant College, Beirut, a classmate of Mr. Stanford, sends the forty-third annual report of the College, 1908-9. The year was signalized by a vexations strike of the non-Christian students. The complex but fascinating problem before the College may be judged from these facts: The instructors consist of Americans, Syrians, British, Greeks, Armenians, Swiss and Italians. In the Preparatory Dep't were students who spoke the following languages: English (305), Arabic (205), French (229), Turkish, Greek, Hebrew, German, Italian, Persian, Armenian, Russian, Latin, Tartar, Coptic, Hindustani, Spanish, Syriac, Sudanese, Bulgarian, Servian and Albanian. A religious census of the students of the College, showed 345 Greek Orthodox, 157 Protestant, 128 Moslem, 86 Jewish, 43 Greek Catholic, 28 Gregorian, 27 Maranite, 20 Druze, 16 Coptic, 13 Roman Catholic, besides Syriac, Behai, Armenian Catholic, and Syriac Catholic. The number of students was 884—College, 202, Commerce, 52, Pharmacy, 37, Medicine, 117, Nurses, 14, Preparatory, 462.

* * * *

A musicale was given, Feb. 26, at Kobe College, by its pupils and some of its friends, in the interest of an old piano much in need of repair. As the piano had a bit of pathos in its history,—the young lady who owned it having died, and her mother having sent it to the college,—much sympathy was aroused among the friends of the school, with the result that a sum of about one hundred and fifty *yen* was cleared. The program of solos, choruses, drills, rhythmic drawing, a school symphony, etc., was unexpectedly enhanced by the volunteer assistance of Mr. Kosaku Yamada, of the Ueno School of Music. Mr. Yamada is a brother of Mrs. Gauntlett, of Yamaguchi. So pronounced is his musical talent that Baron Iwasaki has become his patron and is sending him to Germany for the development of his specialty, musical composition. Mr. Yamada was most generous to Kobe College; for, not only did he contribute vocal and 'cello solos to the musicale, but, a week later, on his way to Tsuruga, to sail for Siberia, he stopped at the college and delighted every one with an hour's varied program, including a 'cello solo of his own composition.

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A reader who seemingly approves our partiality for simplified spelling, sends us these:

RIMES OUT OF REASON.

When the English tongue we speak
Why is "break" not rimed with "freak"?
Will you tell me why it's true
We say "sew," but likewise "few";
And the maker of verse
Can not cap his "horse" with "worse"?
"Beard" sounds not the same as "heard";
"Cord" is different from "word";
"Cow" is cow, but "low" is low;
"Shoe" is never rimed with "foe."
Think of "hose" and "dose" and "lose";
And of "goose" and of "choose."
Think of "comb" and "tomb" and "bomb";
"Doll" and "roll" and "home" and "some."
And since "pay" is rimed with "say,"
Why not "paid" with "said," I pray?
We have "blood" and "food" and "good";
"Mould" in not pronounced like "could."

Wherefore "done," but "gone" and
"lone"?
Is there any reason known?
And, in short, it seems to me
Sounds and letters disagree.

—*The Church Review.*

We were among the sympathizers with Mr. Roosevelt, when he ordered the public documents printed according to the rules of simplified spelling. Alas, that there was a recalcitrant Congress! The Simplified Spelling Board, whose list of three hundred words, issued Mch 21, 1906, was ordered used, did not introduce into that list, any innovations; two thirds were preferred by the Century Dictionary, and many of the other hundred were allowed as alternatives, while numerous great men of letters were authority for still other forms not included in that dictionary. As long ago as 1883 the American Philological Association and the Philological Society of London issued a list of over three thousand simplified forms. Our use of *tho, altho, thru, furlo, hight, program, catalog, color*, and the like, are examples of the Board's selections, together with the use of final *t* in a certain class of past-participles, as *blest, kist, tuckt, workt*, where the principle will be readily grasped by brief attention. Dr. Pettee is probably the most consistent adherent to the simplified spelling, among our contributors. We do not intend to attempt many innovations, but we started with one in our last number—the capitalization of "Negroes," in which case reason, analogy and justice are all on the side of the capital, while usage is against it. We propose to spell "Negro" with a capital, hereafter, and we hope our readers will follow suit. For an elementary lesson in simplified spelling *The Independent* may be suggested.

Personalia.

Miss Barrows sees possibilities for her return to us in the spring.

Miss Case, at Los Angeles, is teaching the deaf how to read the lips.

Miss Helen Augusta Davis sailed for America, from Kobe, Feb. 12, by the *Tenyo Maru*.

Dr. Learned's address in America, will be: 255 Hempstead St., Hempstead, New London, Conn.

Mrs. Stanford returned, Feb. 10, from her Manila and China trip, much benefited by the voyage.

The sympathy of our readers goes to Mrs. Newell and Miss Cozad, for the death of their father, Mr. Justus L. Cozad, Sunday, Feb. 27.

Born to Mr. and Mrs. (Vesta Atkinson) John Dare Abell, at 1 Tamachi, 8 Chome, Shiba, Tokyo, Feb. 19, a daughter, Winifred Vesta.

Mrs. Gordon reports the sudden death of her nephew, Mr. Donald Churchill, about the time of her reaching America, leaving a young wife and little girl.

Prof. Fred'k Starr, of Chicago University, a cousin of Mrs. DeForest, visited Kobe, Feb. 4—7, and lectured before Palmore Institute, on Congo-Central Africa.

Rev. Wm. Willis Curtis resides at 163 N. Main St., Oberlin, O., and is a field secretary for the Industrial Missionary Association, which, we understand, is an enterprise started some years ago by his brother, who is still at the head of it.

Mr. Henry MacArthur died at Yokohama, Feb. 24, at the age of sixty-five. Many of our readers will long remember him as a reasonable, reliable, painstaking forwarding agent and general importer. He was a man of humor and a genial good fellow.

Miss Elizabeth Lippincott Dean, of Cincinnati, O., arrived in Japan by the *Cleveland*, which reached Kobe Jan. 2, with a large party of tourists. She accepted an invitation to remain temporarily to assist Miss Howe, with whom she makes her home.

On Mch 8, Prof. and Mrs. Thos. C. Trueblood, members of the Clark tourist party, gave much pleasure to an audience

of some hundred and fifty hastily gathered, by their readings at Kobe College. He is professor of oratory and elocution at Michigan University.

Rev. Willard Livingstone Beard, ten years a member of our Foochow Mission, and the last five years, Y. M. C. A. secretary at Foochow, passed thru Kobe on the *Asia*, Jan. 21, with his family. He goes to become District Secretary of our Board at New York, in place of Dr. C. C. Creegan, who has become president of Fargo College. Many will recall pleasantly his sister, Miss Flora Beard's summer at Karuizawa, in 1908.

Prof. Edmund Buckley, Ph.D., is editor of a periodical published by the Mudlania Sanitarium, Kramer, Ind., where he resides; "among other duties I conduct an informal religious service each Sunday evening, and stay so closely on the *bases* of religion that I win commendation from Hebrew, Catholic, Protestant and Freethinker alike. I believe God is doing all he can for us and all that is needed; but we must get into line with him, if we would see good." Mrs. Buckley is practicing, as usual, at Chicago, while Dorothy is a junior in the University of Chicago.

Rev. Geo. Hiram Bird and his sister, Mrs. (Emma) Albert Murdock, cousins of Dr. Cary, were members of the Clark tourist party, which arrived at Yokohama, Feb. 25, and at Kobe, Mch 5. After a visit at Dr. Cary's, as old friends of Mrs. Stanford they spent a day with her, and saw our Kobe educational work. Mr. Bird's active life of thirty years, or more, has been spent as pastor of So. Chicago Cong'l Church, which he has seen develop from a weak beginning to motherhood of churches, some now independent, others still under fostering care. Mrs. Murdock, of Boston, has long been a member of the Executive Board of W. B. M.

Mrs. B. J. Salvage (Anna Young Davis), who left our Mission in 1888, married in 1901, a Baptist "missionary, having been under appointment, but detained on account of his former wife's health." Since then they have lived at Lewes, Del., on Cape Henlopen, opposite Cape May, whose street lights may be seen in clear weather. All the ships to and from Philadelphia pass in front of their home. "Lewes would be a fine resort for tired-out missionaries. Bathing can't be excelled. Fishing and crabbing are a fine exercise and recreation. Rowing or a launch are perfectly safe. It's a quiet place where all restraint could be thrown off and one could just rest, rest, rest!"

Mrs. W. W. Curtis is active in woman's club life at Oberlin, where, as member of the historical branch, she frequently reads papers on subjects like, "The Monks and the Church in the Middle Ages." Edith Curtis is an Oberlin senior at Talcott Hall. Otis Curtis is a junior, especially interested in botany. He has done considerable drawing from nature, for text-books soon to be publisht. When Admont Clark can't play football, Otis Curtis can; in other words, the former is a regular, and the latter a sub on the college team. Ruth Curtis is giving special attention to the violin at the Conservatory, where she is pursuing her musical education. Howard Curtis is a high school junior.

Mrs. Owen Davies (Helen Eliza Fraser), resides at Uxbridge, Ontario. "I always enjoy reading MISSION NEWS. Altho there are so many new names, there are still eno of the old ones left to make it seem almost like 'a letter from home.' Whenever it comes, I want to sit down to look it over, any way, if I have not time for more, and then read it more carefully, at my leisure. Not the least interesting part is 'Personalia.' To think of the little children I knew in Japan, now grown men and women, beginning their life-work! I like to hear of them and keep track of them as far as I can." Mrs. Davies was a member of our Mission, at the Nurses' School, Kyoto, from Oct. 13, 1891 till July, 1896. She has broken all records in long-time subscription for MISSION NEWS, reaching July, 1924.

Mr. Thos. R. Davis, graduated from Olivet College in 1899, and has been superintendent of schools at Dollar Bay, Mich., for eight years; he has two daughters and a son.—Mr. Geo. W. Davis, graduated from Olivet, is married, and lives at Chassell, Mich., where he is superintendent of schools,—Miss Frances Davis, graduated from Olivet Preparatory Dep't, then from Grand Rapids Kindergarten Training School, and is now in her fifth year of kindergarten work at Centralia, Wash.—Miss Mary Davis was obliged to leave college because of bad eyes; she married Mr. P. O. Gates, a singing evangelist; they have three children and reside at Pomona, Calif.—Miss Edith Davis graduated from Olivet, and is now Y. W. C. A. Extension Secretary, Des Moines, Ia.—Miss Dora Davis graduated from Oberlin College and, a few months ago, graduated from the Training School for Nurses, University of Pennsylvania Hospital; she has her eye on China.—Miss Louise Davis, after graduating from Pomona, Calif., high school, entered on her present two years' course in nursing at Pomona Valley Hospital.—Mr. Doremus Scudder Davis is married and lives at Olivet—a farmer and rural delivery-man.—Miss Ella Davis is a junior in Olivet high school, and lives with her mother, Mrs. R. H. Davis.

Dr. Pomeroy's Prescription.

"Sleep half of the time and be half asleep the other half."
"May return to Japan in April."

To my dear Friends from days of yore,
Who are, have been, and will be true,
My problem now, as oft before,
To solve, again, I bring to you.

My doctor says, "But sleep and blink."
My friends say I must only smile.
My doctor says I must not think
Along the lines I did erstwhile.

The problem's this: How can I sleep
And blink and smile, and naught beside,
And show my love for you, and keep
Your love for me this Christmastide?

How show a love from soul to soul!
Is Christmas love a thing to see?
To see, but that is not the whole.
Christ came to show what we can be;

To show the grace of Love divine,
To give to mortal man new birth,
To show the meaning of the Vine
And make us understand its worth;

To show the grandeur of a life
That loves his neighbor as himself,
To show the awfulness of strife
That deadens soul and honors pelf.

Thank God and you for all the years
That you have shown through me your love
And helped Japan, amidst her fears,
To lift her eyes to Love above.

God bless and help us all to be
Exponents of that Love divine.
Please help still more by love through me
To bless Japan, sweet Friends of mine.

(Miss) Abby M. Colby.

A Peep at the Philippines.

Providence, in the shape of a kind cousin, to spirit one away from the damp cold of Japan, to the genial warmth of Manila, would almost tempt one to overwork again, as that is about the only excuse there could be for such an outing during the school-year.

As we steamed past Corregidor, in the early morning of Jan. 21, up the bay to the beautiful harbor of Manila, gazing on sites which had been but names before, the history of ten years ago became very real. And during our five days' stay there, we were constantly seeing results of history our country has been making during the last decade,—in the widened streets and modern buildings; the electric-car service taking us to all parts

of the city and its suburbs; the school system and efficient constabulary; the model prison where the beautiful rendering of our national air by the finely trained prison-band, each sundown, as the flag is lowered, is a daily training in loyal sentiment; and the improved hygienic conditions throughout the city.

Manila presents a fascinating mingling of the old and the new,—Filipino, Spanish, Chinese, and now the hustling, bustling American. In the streets the trams and autos galore, are side by side with the ramshackle native *caramata*, in which the whole family and all their motley possessions seemed packed. Everywhere in evidence, as the beast of burden, is the mild-eyed *caribao* with his wide-spreading horns, mild-eyed as long as he gets a good wetting two or three times a day, but, failing this, liable to "run amuck,"—so when we saw one unusually shiny, we knew he was happy and we were safe.

At first sight it seems a city of churches, so many are the towers and domes among the trees. And in the walled-city, fine old Spanish churches at every turn, give one the feeling of being in some European city. It was pleasant to have the acolyte, who was our guide around the Cathedral, assure us that "American days are better than the old Spanish days."

But interesting as were all these old churches, we were naturally interested in what our Protestant churches are doing to-day. The work of our own Board, among the idol-worshipping Bagobos, on Mindanao, we could not visit, but we saw as much as possible of the work of the Presbyterians and Methodists among the Tagalogs and other so-called Christian tribes. These two denominations unite in the Ellinwood Bible Seminary, but neither this nor the Girls' Bible Training School were in session, as their school-year lasts but six months, from June into December, during the hot and rainy seasons. The dry, cooler months are utilized for work, the students helping in the country churches, while the teachers hold "institutes" in the various provinces.

Expressing surprise at the youthfulness of the pupils in the Bible Training School,—the average age being about fifteen,—and incredulity as to girls of that age being fitted for work, I was given an example of what a Tagalog girl of fourteen can accomplish. During her first vacation, she collected a Bible-School of fifty children in her native town, taught them five hours a day, five days in the week for six weeks. As a result, the children passed satisfactory examination in Genesis and O.T. stories, Life of Christ according to Matthew, the Catechism, outline of fundamental Bible teachings, hymns, and memorized passages. Besides this school, she taught a woman's class twice a week, and carried on two Sunday-schools, one in another town. Such facts as these make one feel that this constitutionally inactive, languid people, may develop into something quite different under the influence of Protestantism, and energetic American missionaries. One of the most delightful experiences I had in Manila, was addressing a company of these Tagalog women. They were remarkably responsive, and "talked back" in a way that kept the interpreter busy.

The results of these ten years of work by the Presbyterian Mission, may be summed up as 23 churches, and 9,000 Christians connected with their eight stations. A week later, at Macao, as we stood by the grave of that pioneer missionary, Robert Morrison, we recalled his ten years of labor before his heart was rejoiced by a single convert. The contrast between his experience, and that of these pioneer Protestant missionaries in the Philippines, making all allowance for the difference between a heathen land, and people already converted to Roman Catholicism,—should be a reproof to pessimism on the subject of missions.

(Mrs.) Jennie Pearson Stanford.

Work for Chinese Students at Tokyo.

The Chinese students are capable of great things, one feels that more and more. But if one divides their nature into intellect, emotion and will, it seems to me that they are strong in the two former—intellect and emotion, but weak in the last—will—if by "will" is meant that steady Christian will which drives to its end through all difficulties, even as our Lord "set His face" to go to Jerusalem. This is no doubt due to a different way of looking at the will, and also partly to the immense obstacles to the men here in the way of true and final success, such as, to mention a few, the conservative spirit of their parents, immoral surroundings in Tokyo, the great and almost universal antipathy which the Chinese have for the Japanese and the feeling that Japan is not giving China her best in the way of education. A good illustration of the idea I have in mind is given by a revolutionary student who came over in 1904, and in 1907 committed suicide by jumping into the sea. His name is known to all students and his action admired, I believe. He left a charge, warning his fellow-students against slackness and evil. This man is, I believe, the type of many—full of thought and emotion, but deficient in that which an Englishman values most—grit, and the power to go on.

As regards the numbers of Chinese students, there are probably still some 4,000 in Tokyo, from all parts of China. Of these only fifty are in the Imperial University. A fair number are sprinkled about in private so-called universities, of which there are several in Tokyo. Seventy are at the First High School under Dr. Nitobe. This spring 600 Chinese competed for fifty vacancies in this High School as it is the only recognised feeder of the Imperial University. Many of the students give up all hope of this longest and best course, and go in for a two or three years' course at a technical or commercial school. The ideal educational course is about ten years, as expressed in the following ending to a school song,

Ten years given to cultivating the feathers,
The rising wing soars high,
Standing oneself one helps men to stand,
And becomes the illumination of a thousand kingdoms.

I have baptized eleven men so far since last March, and the pastor about thirty in the same period of time. One baptized in May, has already, by his bright face and witness, led two others to faith in Christ. These have been baptized by the pastor of the Student Church. This man had studied the philosophy of Wang Yang-ming, a Chinese of four centuries ago. His philosophy is, I gather, taught in the Tokyo University now. This did not satisfy him. Christ *does* satisfy him. His Christian joy is exuberant. He desires to give himself entirely to evangelizing his people, even thinking of studying the Bible in seclusion on a high hill near his home in Yunnan, and then going forth to preach it. I hope he may be got into connection with our Sz-chuan mission, and study in our proposed Church Missionary Society hostel in the capital, Chen-tu.

A Sunday afternoon Bible class in our house has, perhaps, been the center of greatest interest. The high water mark of attendance has been sixty, and the average fifteen to twenty. A brilliant young Japanese, who took first place in his year in the Law School of the Imperial University, drew the largest numbers. His three addresses on "Why do I believe in God?", "Why am I a Christian?", and "Why was I baptized?" have been put into good Chinese by my secretary, and I hope may be printed and circulated through China, in Dr. Timothy Richard's weekly paper. Bishops Cecil Boutflower and McKim, Bishop Ingham, Rev. G. Ensor, Rev. C. T. Warren, Rev. W.

R. Gray, Dr. Arthur Smith, (author of "Chinese Characteristics"), Dr. Rodger, Mr. Mcleod Campbell and others have spoken at this class. To me some of the most interesting classes have been those in which I began with a fifteen minutes' talk and then was followed by two or three of the students speaking to the subject.

As "Religious Works Director" of the Chinese Y. M. C. A. I have much to do with weekly prayer-meetings, daily prayer at the two branches, the Sunday Bible classes, etc. Twice or three times a year we take the large hall of the Y. M. C. A. for a concert, with a strong speech or two from some Christian man of note. There were more than a thousand Chinese students gathered thus last Christmas Eve, to hear music, instrumental and vocal, part of Dickens' Christmas Carol acted by students of our little hostel, Christmas carols sung by three sets of men who had practised with me, two Christmas messages, and an appeal for Y. M. C. A. funds which was well responded to.

To sum up, my work is at four centers in Tokyo. (1) The Chinese Central Y. M. C. A. Rooms in Kanda, the student quarter. (2) The Y. M. C. A. Branch at Waseda, close to Count Okuma's College. (3) Bishop McKim's school in Tsukiji, where I have a Sunday morning service, and in connection with which I baptize men. (4) Our own house, where we have a Sunday afternoon class. Our little hostel is close by. During the past year I have also had interesting meetings with men in Kobe, Osaka and Kyoto.

W. H. Elwin.

Some Diversions.

Four months in the country have done much to make customs of which we have learned in books, a reality; for instance, we may read that at the time of the change of season from winter to spring, it is a custom to scatter beans through the rooms of the house, calling out, "The devil go out, good luck come in." But it is different to know a family where that old custom is kept up, and to learn further that on that night they wrap as many beans as they are years old, together with a little money, in a piece of paper, and go to a near-by cross-roads to throw the little packages over their own shoulders.

Beggars knowing this custom, congregate on that night at various cross-roads in the hope of finding a little money. Our house is on a corner where four roads meet, and a few days after this particular day we saw in the melting snow some scraps of paper, with beans lying all around.

Here, too, after being invited to a feast where one could not possibly eat the amount served, though the food was delicious and served in most attractive dishes, we had the fun of receiving the uneaten portion in a splendid large lacquer box with the family *mon* (crest) on it. The inside of the box was fitted with trays and the various saucers were placed on them. We were pleased at this attention and felt that we could not blame a Japanese guest for dropping his nice little round cakes into his long sleeve. If we serve foreign cakes or home-made candies to a guest it is the expected thing that they will be wrapped in the ever present soft white paper and conveyed to the sleeve, reserved for more minute inspection later. In the cities where there are many foreigners, these old customs will but rarely if ever be seen. Even the custom of the New Year's calling is not made so much of as the foreign influence is more or less strongly felt. We were much interested as we made our calls, to see, for at least three days, card trays, on pretty little low lacquer tables, in front of the open doors, piled high with the many cards.

On our walks we sometimes stop and look at the curious old wares, with the occasional treasures that may be seen in the second-hand shops. Some of the shop-keepers seem to have the real

collector's instinct and dislike to part with their treasured possessions. It often seems to be not so much that they wish they had put the price higher, but that they regret ever having said they would sell the certain article that you want. Then one time we met with another kind of reluctance to make a sale. A man would make certain little articles at so much apiece, if only a few were wanted, but 'twas a good deal of trouble to make several, and he was not sure that he could sell them at that rate if we wanted a dozen or more. While our daily work isn't just looking for all the amusements that we can find, still we welcome all that come our way.

(Miss) G. H. Stowe.

Niijima Memorial and Workers' Meeting.

For several months the members of the Annaka Church had been arranging for the celebration of the twentieth anniversary of Mr. Niijima's death, and the result of their efforts was the issuing of a set—two in number—of very pretty memorial cards, and the securing of Messrs. Davis, Kozaki, and Yamamuro to speak on the day set, February 1. Dr. Davis reached Maebashi on the evening of Jan. 29, gave us a stirring sermon on "Witnessing," on the following morning, and that evening warmed the hearts of the little band at Sano by his cheering outlook upon life. On Feb. 1, twenty of us in all, left the Maebashi Station for Annaka, picked up Mr. Kozaki at Takasaki, and reached the memorial meeting-place before ten a.m. Half an hour later, the body of the Church was well filled and until noon the time was taken up with devotional exercises and short but choice remarks from several who had come into intimate relations with Japan's great Christian educationalist. After lunch Mrs. Niijima read a wonderfully pathetic paper in which by copious extracts from recorded sayings of her husband, she let us all into the secret of his personal charm and influence. She told us also of his last hours full of thoughtfulness for others, and while evidently under strong emotion, controlled it so as to call out strong feelings on the part of the audience. After her, Pastor Kozaki, "Lieutenant-Colonel" Yamamuro, and Dr. Davis gave detailed impressions of Mr. Niijima and estimates of his influence, while these same gentlemen spoke again in the evening, to a large audience. One could not help feeling, as he left the town of Annaka that night, how great an honor had come to it because of this "Greatheart," who, in the face of almost insurmountable obstacles, had won such a place for Christian ethics in the educational life of new Japan.

On the following day, and for three days in succession, the Jōshū workers met in Maebashi for self-improvement and good fellowship. Dr. Davis stayed with us throughout, and by his presence, counsel, and searching address on "Witnessing," helped much to brace us up for future work and warfare. Pastor Kozaki spent a night with us, and in an hour of most delightful frankness of speech, gave us the results of his experience of the theological changes that have swept over this land since he entered the ministry. "Lieutenant-Colonel" Yamamuro spoke to us one morning on the "Sacrifice of Self," his definition of that phrase being one to live in the memory. Be what God tells you to be; do what God tells you to do. The writer also introduced the subject of "Eternal Life as recorded in the Gospels." In addition to the above, informal consultations, devotions both private and public, conversations by the way, all constituted a most helpful program. After a final meal together, each went his own way, thankful for the inspiration received and looking forward to the time when such fellowship might be renewed.

Dr. Davis spoke at Fujioka *en route* to Tokyo, and the report from the pastor of the church there, is that the *sensei* eclipsed himself. May he come to us

again, after he has had his fill of Edinburgh meetings, the A. B. C. F. M. Centennial, and all the good things that seem to be awaiting him.

H. PEDLEY.

Good News from Hanabatake.

It was exceedingly pleasant to be warmly welcomed on my return the middle of December, but it was still more gratifying to find that the Hanabatake work had been well kept up in my absence. Great credit is due to the faithfulness of the Japanese workers, especially Mr. Kodama, the *kanji*.

The school attendance increased so much it was necessary to use the kindergarten room for the primary school; three teachers were employed, and the school divided so as to give each of the children two years, which we hope will result in better work. Formerly a parents' meeting was held only once or twice a year, but now it is established as a regular monthly meeting, and the three held since my return have been well attended. There is always some simple entertainment, and the remainder of the time is devoted to talking with the parents about their children, and suggesting what they can do through the home to help the school. This seems to me a good long step in the right direction, and it is proving of value.

The evening sewing class has been made a sewing school, with *honkwa* and *bekkwa* departments. On Feb. 21, promotion exercises were held for those who had finished one year's work. The second year opens with seven girls in the *honkwa* and twenty in the *bekkwa*. Regular Bible teaching is given them, some of the girls having been with us since they entered the primary school. Two have just asked for baptism and others are much interested.

The *hōtokukwai*, started over a year ago, is being well managed by Mr. Kodama. At the last meeting the principal of the Normal School gave a most excellent talk on "Economy in Little Things." All the members are either Christians or inquirers and are being taught how to practice their Christianity. Several have quite a sum already in the bank in preparation for the next rainy day; a thing that was never known before.

The *Seiryoin* received no in-patients while I was in America, but continued its work through the dispensary. An earnest Christian nurse has just come to live in the *Seiryoin*, and with the aid of the three doctors, and one pharmacist from the *ken* hospital, we are quite well fitted for work. As funds permit we shall take in-patients as before.

The free bath is continuing its scrubbing and from appearances it is still greatly needed.

The direct evangelistic work is our hardest problem just now. At first many became inquirers, and if numbers could be counted, the outlook seemed most hopeful, but just as we feared, many gave up attending the meetings when they found there was no money gain in coming. However the Christians have become better established in their faith, and two or three have asked for baptism. Many are visited in their homes, and much real Christian work is done in this way.

The Hanabatake neighborhood has improved because better oversight is given it by the city officials. Mr. Kodama has done much to bring this about. The sanitary conditions have been bettered, gambling practically stopped, most of the people are doing work of some sort, and the houses are cleaner. We hope all these good things will continue.

The sum of 5,418 *yen* was collected from Japanese in America while on my furlough, and with part of this, a new building will soon be erected to be used as kindergarten and day-nursery. Already two buildings have been repaired, one making a very pretty chapel, which will aid in the evangelistic work.

Money received from the W. B. M. is 600 *yen* less than last year, but our courage is good, and we intend to keep up all the work, and close the year without a debt, as we did 1909. Many Japanese are contributing generously, and the *Ken* Assembly has promised us 100 *yen* this year for the *Seiryoin*, and it will probably be a yearly grant. As the *Seiryoin* is not aided by the W. B. M. this grant will be very helpful.

We feel that God is with us, and we shall try to make it the best year yet.

(Miss) Alice P. Adams.

Lanterning in West Hyuga.

I have just had a week in the western part of the Hyuga field, lanterning the life of Christ. Beginning at Takaoka, nine miles west of Miyazaki I visited seven places, with a lantern meeting every night, each day, traveling to the next place to prepare for the evening meeting. This preparation consisted mainly of securing a place for the meeting, getting it ready, and advertizing. This time we tried a new plan of advertizing. A "Morning Light" or a "Shonen Shimpo," with a notice of the evening meeting attached, was put into every house in town. This time I did this myself; sometimes I shall let some trusty man or boy do it. This served as an individual invitation to the meeting, for every household, and as an up-to-date tract; and distributing them gave an entrance into every house, and a chance for a personal word with its members, in most houses. Some of the calls were full-time visits. Papers and the accompanying notice were also given to people shopping in town from nearby places. We also put up a few posters. In five of the seven places, consent to use the public school building was cordially granted, tho there was no minifying the purpose of the meeting—the study of the life of Christ.

In one place the school-house and school authorities were too far away from the town; in another, Buddhist opposition would have prevented. In one place we were told that the principal and teachers of the school, were actively opposed to Christianity as unpatriotic. But they gave their consent most cordially, and without hesitation, helped to put the rooms in shape for the meeting, and gave favorable notice of it, in the various school-rooms. Two large recitation rooms were made one, by removing the large sliding sections, which constituted the board partition; the desks and benches were then taken out. In one case the men teachers and all the scholars were away, and the four or five lady teachers shared merrily in removing the desks and benches and getting the place in order. I need not say that I fell in love with the whole lot of them.

A half, or more, of the crowds were school boys and girls, and tho they sat on the cold, bare floors, packed closely together, and listened, for nearly two hours, to the life of Christ, yet, in every case, they made no disturbing noise, but paid the very best attention. Hyuga boys and girls are heroes. I handle my own lantern while talking, and can thus make pictures and talk fit together best. The school-house audiences were three hundred or more. The largest, over six hundred, was at Kobayashi. These seven, with previous ones, make thirty meetings of that kind I have had in Hyuga this fall and winter.

C. A. Clark.

Neesima Memorial.

Sunday, January twenty-third, was the twentieth anniversary of Dr. Neesima's death. The day was marked in the Dōshisha by a commemorative service in the morning with sermon by President Harada, followed by addresses from Ex-President Shimomura and Mr. Furuya, (private secretary to the late Prince Ito,) poems by Rev. T. Matsuyama and a letter from Count Okuma, read by Mr. Miyake, all testifying to their love and

appreciation of Dr. Neesima as a man, a teacher, or a friend beloved. Many other letters and telegrams from the absent alumni showed interest in the day. Memorial post-cards and copies of a poem by Dr. Neesima were distributed as souvenirs to the large audience which filled the chapel.

In the afternoon the schools marched in a body to Miyakoji Cemetery where, at Dr. Neesima's grave, an impressive song and prayer service was held, and an address given by Ex-President Hirotsu.

On the following day Mrs. Neesima was "at home" all day and kindly had on exhibition such mementoes of Dr. Neesima as she thought would interest the students and other guests. There were many of his mounted poems; note-books prepared while in Phillips' Academy, Amherst College and Andover Seminary, and others made when traveling, but all full of penciled illustrations; photographs of Dr. Neesima from boyhood to manhood, of Mrs. Flint, (his first Bible teacher in Andover,) of Miss Hidden, (with whom he found a home there,) of Mr. Hardy, Capt. and Mrs. Taylor, and others. There were interesting pictures which he drew when only a boy, the little *hakama* he wore when calling upon his *daimyō*, a bit of the lining of the *kimono* from which he made a shirt on his first voyage to America, his needle case and thimble used while in college, the *fukusa* received when a baby, etc. His study was also opened, and lying on the table as in days of yore, were his Japanese and English Bibles.

(Mrs.) Ellen E. Cary.

Spiritual Culture.*

Those who have enjoyed listening to Mr. Miyagawa's sermons and addresses, and especially those who have read those hitherto published will give a hearty welcome to this new volume which takes its name from the opening sermon, in which the key note is struck for the discourses which follow. We note such titles as these:—The Majesty of the Spirit; Spiritual Training and Moral Training; Unconscious Spiritual Power; Consciousness of One's Mission; The Value of Life: All are devoted to the inculcation of the highest standards of spiritual culture and are marked with that thoughtful earnestness and warmth of feeling which we are accustomed to expect from Mr. Miyagawa.

These sermons testify to a wide and careful reading of Christian biography as well as to a sympathetic familiarity with both the Old and New Testaments. They would well bear translation into English and with but slight adaptions here and there would be accepted as valued contributions to the devotional literature of the West.

In a sermon entitled "The Supreme Aim of Life," Mr. Miyagawa classifies men by their varying aims in life. It is interesting to note, in spite of all that is said in certain quarters of the impassable gulf which separates the East from the West, and the impossibility of adapting Christianity to the Oriental mind, that to this Christian preacher of the Orient men appear with the same nature essentialy as they do to his compeers of the Occident. Indeed, the one deep impression which these sermons leave upon the mind of the reader is that to the truly Christian preacher in Japan, as well as in Europe and America, there is neither Greek nor Jew, bond nor free.

To the missionary these sermons have a special value as an aid in the study of the Japanese language. No one of us is too old to profit by the repeated reading of such a book. The language is in the main simple, and is a most excellent model by which one may measure his linguistic short-comings and broaden the scope of his own speaking. Nothing a missionary could do would be more servivable to him than the careful

* *Shinrei no Shuyō*, Rev. Tsuneteru Miyagawa, Keiseisha, No. 15 Nichome, Owari Cho, Kyobashiku, Tokyo, pp. 367, Price *yen* 1.00.

memorizing of select passages. They should be of considerable length so that an appreciation of the part the connection particles play in Japanese discourse may grow up in the mind.

Next to this, the practice of listening to one's teacher as he reads aloud perhaps one sermon a day is to be commended. There can be no better training of the ear, especially if each reading be followed by a careful study of such passages as cannot be fully explained orally by the teacher. The writer has tried this plan with several of these sermons and has found great benefit.

But to return to the subject matter, it is a cause for rejoicing that there is growing up in Japan a Christian literature so truly native to the soil and yet instinct with that same life which has manifested itself so clearly in other lands and among other races. We may well thank Mr. Miyagawa for his impressive volume.

D. C. GREENE.

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